

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 27.]

HARTFORD, SATURDAY MORNING, JULY 16, 1836.

[WHOLE NO. 755.]

THIRTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION. Continued. No. 8.

RELIGIOUS PERIODICALS.

The Committee on Religious Periodicals would submit the following Report.

In attending to the duty assigned them, your Committee have acted under a deep conviction of the immense importance of Religious Periodicals to the vital interests of the church. Multiplied as they are at the present day it is only necessary to make a judicious selection.

Among the great variety of Religious Periodicals, which might be recommended, your Committee would speak particularly of the Christian Secretary. As a popular religious journal it is believed to be well adapted to the wants of the denomination in the State. It affords, at a cheap rate, much valuable local information which could not otherwise be obtained. And we rejoice to believe that there is a manifest and growing attachment to it. It is hoped, therefore, that every suitable exertion will be made to sustain this paper and to increase its circulation.

They would also recommend, as particularly worthy of the patronage of the Baptists in this state the Christian Review, edited by the Rev. James D. Knowles, of Newton, Mass., and published by Gould, Kendall & Lincoln, of Boston, at \$3 per year. This is a new work only the first two numbers of which have been published; but judging from the character of these numbers, there is reason to believe that it will be a work of rare excellence. It is the first work of the kind that was ever published in the world by Baptists. Among the contributors to its pages are to be found many of the most learned and talented men of the denomination, both in Europe and in America. And it is believed that only a sufficiently extended patronage will be necessary to enable its proprietors to make it such a work as will be preeminently useful, and an honor to the denomination. It is hoped that no minister especially, and no Baptist family, will suffer themselves to be without this work.

Your Committee would also recommend the Baptist Missionary Magazine. This is an old work under a new title. It takes the place of the Baptist Magazine, the character of which has, within the year past, been so changed as to make it exclusively a Missionary Journal. Thus it is better suited than before to the present condition and wants of the denomination. The information which it contains with respect to our Missionary operations is such as can be no where else so easily obtained, and such as cannot fail to excite in any benevolent bosom, feelings of the deepest interest. With the change in the character of this work, its price has also been reduced, so that it comes now to subscribers for the small sum of \$1 per year, which is an other item in its favor.

The S. S. Treasury, published under the direction of the Massachusetts S. S. Union, is another work which your Committee deem worthy to be recommended to a more extensive patronage in this State. While this work is fitted, as its title suggests, to the capacity of the ordinary scholars in our S. schools; while it is calculated to interest and instruct the children and youth of the flock; it is no less suited to the capacity, and fitted to instruct and benefit the teacher and parent. There is no work of the kind published by Baptists which can stand in competition with it, or compare with it for excellence, and it is believed that no one can read it without benefit.

There is another Periodical in which your Committee feel a deep interest, and which they would highly recommend, the Mothers' Monthly Journal, edited by Mrs. Kingsford, and published at Utica, N. Y. at \$1 per year. The character of this work is good and its reputation deservedly high. Its object is to assist Mothers in discharging the high and responsible duties which their station requires them to perform; to afford them the instruction which they need. And who that has any just conceptions of their responsible station, and arduous duties, and of the moulding influence which they exert on the forming mind and character of the rising generation, would not rejoice to place within their power every aid which can possibly be afforded them?

Your Committee would also recommend another Periodical publication of very great and general interest, the Monthly Paper, published at Philadelphia, by the Baptist General Tract Society.

All which is respectfully submitted.

H. A. WILCOX, Chairman.

CODE OF RULES.

The Committee appointed at the last Convention, "to prepare a Code of rules for the regulation of the Convention," offer the following

CODE.

1. The oldest member present shall call the Convention to order, and after prayer, request the delegates to present the certificates of their appointment.
2. The Recording Secretary shall officiate until his successor be chosen; in case of his absence, a Secretary *pro tempore* shall be chosen by nomination.
3. Immediately after the enrolment of delegates, and the annual Report of the Board has been read, the President and all the other officers of the Convention shall be chosen by ballot—a majority of all the votes given shall be necessary to a choice.
4. The President shall, as soon as convenient after his election, nominate the usual Committees, and submit his nominations to the decision of the Convention.
5. Every meeting for business shall be opened and closed by prayer, either by the presiding officer or some one whom he shall appoint.
6. Every speaker shall arise and address the President, on any subject to be discussed.
7. No motion shall be debated unless seconded; and no member shall speak more than twice on the same motion without special leave of the Convention.
8. Every question unless specially ordered to be taken by ballot, shall be decided by the living voice, those in the affirmative, saying *aye*, those in the negative saying *no*; but if after the declaration of the vote, it shall be doubted, the members on each side shall be called upon to arise and stand until counted by the Secretary, and then the decision be placed beyond doubt.
9. During the hours of business all private conversation, and also the leaving of the house shall be deemed a breach of order, unless permission be first obtained of the President.
10. A motion for adjournment shall always be in order, and the question be taken without debate; motions lost shall not be recorded, unless the yeas and nays be previously ordered by the request of one fourth of the members.
11. This Code of rules shall be read at every session, immediately after the choice of officers.

In behalf of the Committee.
G. F. DAVIS, Chairman.

No. 11. CONNECTICUT BAPTIST CONVENTION IN ACCOUNT WITH J. B. GILBERT TREASURER.

FOR DOMESTIC MISSIONS.—DR.	
1835—June 9.	To paid J. Brown balance due him, 144 73
11	To paid Rev. Wm. Bentley, for Chh. in Wetherfield, 12 50
	To paid Wm. Bentley, order, 64 52
	" " Tariffville Church, order, 8 00
	" " Manchester Church, hand Rev. D. Bennett, 12 50
	" " Lisbon Church per Rev. C. Tilden, 12 50
	" " Rev. Erastus Duty, order, 22 00
	" " 2d Church Middletown, order, 12 50
	" " 2d Church in Ashford, 12 50
16	" " Berlin Church, per J. Osgood, order, 25 00
29	" " Avon Church, per Rev. G. Robins, order, 12 50
	" " Marlborough Chh. per Rev. D. Bennett, order, 7 50
	" " Hartlyme Church, Rev. S. S. Mallory, order, 21 00
	" " Rev. David Wright, order, 13 00
July 16.	" " Willimantic Church, Rev. B. Cook, order, 50 00
Sept. 14.	" " Lisbon Church, per Mr. Colgrove, 25 00
	" " Manchester Church, per Rev. D. Bennett, 6 25
	" " Marlborough Chh. per Do, 6 25
	" " Rev. Mr. Hough, 8 00
28.	" " Tolland Church, hand Rev. Levi Walker, 12 50
22.	" " Hampton Church, per Daniel Fitch, 25 00
	" " Tariffville Church, order dated March 11th, 8 00
Oct. 14.	" " Do. Do. Do. dated Oct. 10th, 6 00
29.	" " Rev. Wm. Bentley, order, dated Sept. 9th, 23 36
	To transferred Miss Mary Tourtellot, gold necklace, 5 00
	To Foreign Miss. agreeable to her request, 6 25
Dec. 8.	To paid North Haven Church, per Rev. J. H. Linsley, 6 25
12.	" " Manchester Church, per Rev. D. Bennett, 18 76
	" " Marlborough Do. Do, 14 06
Dec. 23.	" " Waterbury Church, per Rev. Timothy Porter, 23 00
1836.	To Error in crediting the avails of a Gun, 10 00
Jan. 29.	To paid Rev. Mr. Beecher, agent for the Convention, 26 28
Feb. 29.	" " Tariffville Church order, dated 25th Feby, 16 00
April 28.	" " North Haven Church, 18 73
June 6.	To balance carried to new account, 78 81
	\$777 26

CR.

	By amount received at annual meeting in 1835, and published last year,	644 40
Sept. 25.	North Stonington, 3d Church,	3 36
	2d, Church in Groton,	6 00
	Missionary Box, Rev. J. Stewart,	1 00
	Cash received for watch sold by Mr. E. Balles,	3 00
	1st Church in Hartford, per Mr. Beecher, agent,	78 00
1836.	South Church in Hartford, per Do,	40 50
Jan. 28.	By amount from individuals in hand Rev. J. Grow,	1 00

Account of Monies received at the Convention at Norwich.

1836—June 6.	By balance in Treasury, as per account, 78 81
June 7.	By amount of Tariffville Chh., 10 00
10.	By Willington, hand Rev. Mr. Wilcox, 1 40
	" amount of Essex Chh., 15 00
	" " Willington Chh., 9 61
	" " Bristol Chh. and Society, 28 00
	" " Ashford 3d Chh., 1 57
	" " Bozrah Chh. for Missionary purposes, 15 00
	" " Tolland Chh., 5 00
	" " Pair Ear rings from Do, 11 45
	" " Mansfield primary Society, disposal Con. 5 00
	" " Miss Lucretia Dresser, P. M. Chh., 1 00
	" " Miss Rebecca Dresser, Do, 1 00
	" " Miss Mary Dresser, Do, 1 00
	" " Two females in Do, 1 00
	" " Mrs. Hannah Fairfield, Do, 20 00
	" " Meriden Chh. disposal Con., 11 50
	" " Weston Chh., 6 87
	" " Weston Female Primary Society, 5 75
	" " New Haven Female Tract, 6 50
	" " Marlborough Female Primary Society, 2 27
	" " Killingworth Chh., 5 66
	" " New Haven Association, 1 00
	" " Richard Wheeler, Groton, 5 00
	" " Groton 1st Chh., 25 27
	" " Collected after Sermon before Convention, 18 00
	" " Brooklyn Chh., 50
	" " Groton 3d Chh., 21 00
	" " Suffield 2d Chh. Miss. Society, 1 00
	" " Rev. Jeremiah Chaplin, 11 00
	" " Church and congregation, Danbury, 20 00
	" " Hartford 1st Chh. Female Domestic Miss. Society, 13 25
	" " Chh. in Brooklyn, disposal Con., 13 25

THE AMERICAN BAPTIST HOME MISSION SOCIETY IN ACCOUNT WITH J. B. GILBERT, TREASURER.—DR.

1835—June 8.	To paid postage by J. Brown, 123
Dec. 30.	" " William Colgate's draft for, 450 00
1836—Jan. 29.	" " Rev. Mr. Beecher, agent for Convention, 26 28
June 6.	To balance in Treasury, Cr. to new account, 133 22
	\$609 63

1836—June 6. By balance in Treasury,

CR.	
By amount of receipts at Annual Meeting June 1835, and published last year, \$444 14	
1835—Sept. 7	By Cash of North Stonington 3d Church, 7 01
25.	" " of Groton 2d Church, 6 00
	" " Missionary Box, Rev. J. Stewart, 1 00
	" " A member in Church Brooklyn, Rev. T. Hunt, 1 00
Dec. 8.	" " Dea. Hartwell, of New Marlborough, Mass., 1 00
23.	" " A friend to Miss. hand Rev. Wm. Bentley, 5 00
1836—Jan. 28.	" " From individuals in Pomfret Factory Village, Thompson, Hampton, and Dudley, 10 12
	" " Mrs. Nabby Hunt, hand Rev. G. F. Davis, 1 00
Feb'y.	" " Church in Berlin, hand Rev. G. F. Davis, 49 373
	" " thirty dollars of the amount to constitute their Pastor, Rev. A. Waters, life member of the American Baptist Home Mission Society, 79 49
April 28.	" " Bristol Chh. hand Rev. O. Allen, 1 50
30.	" " Austin Sheldon, Bristol, hand Rev. G. F. Davis, 2 00
	" " Rev. James L. Hodge, of Suffield, 50
	" " Mrs. Hodge, Do, 50
	" " Dea. Lewis, Do, 50
	\$609 63

Account of Monies received at the Convention at Norwich.

1836—June 6.	By balance in Treasury, as per account, \$133 22
June 9.	By amount from 1st Chh. in Lyme, 5 00
	" " Norwich Female Miss. Society, 4 75
	" " Bristol Chh. and Society, 3 50
	" " Saybrook 4th Church, 4 23
	" " Woodstock, 1st Church, 16 52
	" " Deep River, Chh. and Society, 61 72
	" " Female Mite Society, 18 28
	" " Preston Church, 7 65
	" " Preston Female primary Society, 5 00
	" " New Haven Association, 22 85
	" " Haddam Chh. per Mr. Beecher, agent, 5 55
	" " hand Rev. A. Gates, 23 72
	" " Lyme 2d Chh. Female primary Society, 10 00
	" " Lyme 2d Church, 10 00
	" " Philemon Adams, Brooklyn Chh., 1 00
	" " Suffield 2d Chh. Miss. Society, 12 00
	" " Danbury Church and congregation, 6 00

By amounts received of Rev. H. A. Wilcox, agent of the Home Missionary Society, as per his account as follows.

By amount rec'd of Willington Chh. and Congregation, 35 40	
" " " Woodstock, 1st " " " " 3 25	
" " " Norwich, " " " " 1 27	
" " " Canterbury, " " " " 13 12	
" " " Plainfield, " " " " 26 00	
" " " Stonington Point, " " " " 8 00	
" " " Groton, 1st, " " " " 7 00	
" " " Groton, 2d, " " " " 37 15	
" " " New London, " " " " 28 00	
" " " Essex, " " " " 30 00	
" " " Saybrook, 1st, " " " " 8 87	
" " " Middletown, 3d Chh. Youth's Miss. So. 17 00	
" " " 1st Chh. and Congregation, 33 50	
" " " 21 Chh. " " " " 2 30	
" " " Colebrook, 1st Chh. and Congregation, 13 00	
" " " 2d Chh. and " " " " 10 25	
" " " Avon, Chh. and " " " " 3 00	
" " " Hartford 1st. and South and " " " " 67 40	
" " " Canton Chh. and " " " " 26 10	
" " " Meriden Chh. and " " " " 3 00	
" " " Wallingford Chh. and " " " " 6 25	
" " " Weston Chh. and " " " " 32 30	
" " " Female primary Society, 9 25	
" " " Danbury Female Primary Society, to constitute Rev. John Colburn, a Life Member of the A. B. Home Mission Society, 30 00	
" " " Danbury Chh. and Congregation, to constitute Rev. R. H. Neal, life member of A. B. H. Miss. Society, 20 00	
" " " New Haven Chh. and Congregation, to constitute Rev. R. H. Neal, life member of A. B. H. Miss. Society, 30 00	
" " " North Haven Chh. and Congregation, 7 40	
" " " Norfolk Chh. and " " " " 18 37	
" " " Killingly Members of the Chh., 5 00	
" " " Manchester Chh. and Congregation, 3 66	
" " " Thompson, Friends, hand Rev. B. Hicks, 6 74	
" " " Ashford 3d Chh. and Congregation, 6 55	
" " " Willimantic Chh. and Congregation, 9 31	
" " " \$19 50 in part to constitute Rev. B. Cook, life member of A. B. H. M. S., 19 50	
" " " Martha Skinner, Meriden, Rev. G. B. Atwell, 50	
" " " T. L. Smith, Norwich, 1 00	
	\$932 43

The Treasurer of the Connecticut Baptist Bible Society, acknowledges the following sums received and subscribed for the translation, printing, and circulation of the Bible in foreign languages, June 9, 1836.

Rev. O. Allen, \$1—Daniel Fish, \$1, \$2 00	
Rev. Dexter Munger, \$1—Rev. J. R. Stuart, \$1, 2 00	
Warren Andrew, 50 cts.—Rev. Rufus Babcock, \$1, 1 50	
Amos Sheffield, \$1—George Reed, \$30, 31 00	
Rev. Jonathan Miner, \$1—Aaron Phelps, \$2, 3 00	
" " Roswell Burrows, \$1—Rev. Leonard Gage, \$1, 3 00	
Ira K. Marvin, 50 cts.—Rev. William Bowen, \$1, 1 50	
Rev. Jonathan Goodwin, \$1—Rev. J. G. Wightman, \$1, 2 00	
J. W. Baker, \$2—Rev. Nathan Widdigan, \$2, 4 00	
Rev. Alfred Gates, \$1—Rev. T. O. Judd, \$1, 2 00	
" " B. Cook, Jr., \$1—Rev. L. Meach, \$1, 2 00	
J. Wilson, \$1—B. Hawley, \$1, 2 00	
Wm. A. Smith, \$1—Rev. R. H. Neal, \$1, 2 00	
Rev. Tubal Wakefield, \$1—Rev. Erastus Denison, \$3, 4 00	
" " Foranda Bester, \$1—Rev. John Cookson, \$1, 2 00	
" " Erastus Duty, \$1—Rev. G. B. Atwell, \$1, 2 00	
Samuel Langworthy, \$1—John H. Cotton, 50 cts., 1 50	
Rev. Silas Ambler, 50 cts.—Joseph Tyler, \$1, 1 50	
" " Alton Ashley, \$1—N. H. Sherman, \$2, 7 00	
" " Alton Ashley, \$1—Rev. Chester Tilden, \$1, 2 00	
D. W. Harris, \$1—Rev. H. Wooster, \$1, 2 00	
J. E. Paul, \$1—John R. Price, \$1, 2 00	
Rev. James Grow, \$1—Rev. A. M. Smith, \$1, 2 00	
" " H. A. Wilcox, \$1—Rev. S. S. Mallory, \$1, 2 00	
" " N. Branch, \$1—Rev. N. E. Shaler, \$1, 2 00	
J. Strickland, 25 cts.—C. S. Wheeler, \$1, 1 25	
Charles B. Ayer, \$1—E. Cadey, \$1, 2 00	
J. B. Gilbert, \$1—P. Canfield, \$1, 2 00	
Rev. Geo. Phippen, \$1—Rev. W. Bentley, 50 cts., 1 50	
Avery Bromley, 50 cts.—Rev. William Denison, \$1, 1 50	
H. R. Hunt, 50 cts.—2d church in Waterford, \$17 00, 17 50	
3d church and others in Groton, 4 25	
Samuel Ives Hart, 5 00	
Suffield 2d church Miss. Society, 7 00	
Mary Cary, 25 cts.—Mary Ann Harris, 25 cts., 1 00	
Bridget Miner, 50 cts.—Mary Ann Harrington, 50 cts., 1 00	
A Friend, 25 cts.—Abby West, \$1, 1 25	
Martha Skinner, 50 cts.—Pruden Denison, 25 cts., 75	
Ruth Brownin, 25 cts.—Francis H. P. Mallory, 50 cts., 75	
Ashford Association, 24 00	
Individuals in Thompson by hand of Rev. B. Hicks, 17 35	
Collected at Monthly Convention in Thompson, 1 76	
Norfolk church, \$12 25—Phebe Freeman, 50 cts., 12 75	
Weston church, 61 25	
Experience Fish, New London, 1 00	
Deacon Wheaton, 8d church, Woodstock, 10 50	
Wm. Town of Thompson, 50	
Ursula Edmunds of do, 50	
Susannah Sheffield of do, 1 00	
Emmy Covey of do, 50	
Mrs. Ambury of do, 1 25	
Elmida Bates, of do, 50	
Rev. James Grow, of do, 5 00	
John Vintros, \$1—Groton 1st church, \$9, 10 00	
Sophia Chesbro, \$1—J. G. Wightman, \$1, 2 00	
	\$311 61
Stratfield Female Primary Society, 10 00	
Total, \$321 61	

THE WAY OF ACCESS.

If, therefore, we are seeking an acquaintance with God, this truth must be acted upon, that Jesus Christ is God's established medium of communication with us. No audience of the Majesty of Heaven can be obtained, but through Him—"I am the way, and the truth, and the life: no man cometh unto the Father but by me." And the reason is this: sin was, and is still, a fearful obstacle to acquaintance with God. This broke the original friendship, and placed man at enmity with his Maker; and therefore he says to you this day, "The fault is not in me; I never send you away from my presence with a 'get thee hence,' but 'your iniquities have separated between you and your God, and your sins have hid His face from you.'" Now, till sin is renounced, and reconciliation effected, no friendship can exist. And this must be done on the most honorable terms. The claims of Justice must not be sacrificed at the shrine of Mercy. God must be just while merciful, equitable while compassionate. His honor will not allow him to befriend the sinner, without receiving satisfaction for his offences.

There is, therefore, no way of commencing this acquaintance, but by the cross of Christ. Vows and penances, and promises of amendment are not sufficient. Satisfaction to Divine justice, and cordiality to the sinner, meet only in the Cross. They blend their rays as the colors of the rainbow, and form a halo of glory round that celestial spot. The cross is the centre of all God's purposes of mercy to fallen man, around which they shine with so resplendent a lustre, that they eclipse all other systems intended to lighten man into the secret place of the Almighty. If you therefore sin-

cerely desire to be a friend of God, and to live habitually in His favor, Christ's atonement must be the basis upon which your hopes are raised. He causes all His love to settle on his Son, and you must fix on Him also. He is well pleased with the work of his Son, and you must be satisfied in it too. He has depended on the pledge of his Son, and he will have you depend on it also; for "Him hath he set forth for a propitiation, through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, His righteousness, that He might be just, and the justifier of him that believeth in Jesus." He has set him forth as the brazen serpent was exhibited by Moses, that you might behold his virtues, and looking on Him, live. Dismiss not this method of love. He can not allow the most splendid sacrifices to compensate for faith in His Son. "This is His commandment, that we should believe on the name of his Son Jesus Christ"—the first and great commandment of the Gospel, which, indeed, includes every other. Certainly we should not account that man our friend, or wish him to be familiar with us, who, in spite of all instituted decorum, and our repeated entreaties, attempted to scale our wall and climb in at the window, rather than enter in by the door. And what is your conduct but a neglect of Christ? "the door" by which all who are received into the Father's House, as His children, must enter in; while you, like a thief and a robber, climb up the other way?—How can you hope for the friendship of God, upon principles so opposite to His revealed will? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—*Sherman's Guide to Acquaintance with God.*

LOVE OF CHRIST.

In order to form some faint conception of the love of Christ, suppose, my Christian friends, that all your toils and sufferings were ended, and you were safely arrived in heaven, the rest which remains for the people of God. Suppose that you were there crowned with glory, and honor, and immortality, listening with unutterable ecstasies to the songs of the redeemed, contemplating the ineffable, unveiled glories of Jehovah, drinking full draughts from those rivers of pleasure which flow forever at his right hand, and tasting those joys which the heart of man hath not conceived. What would tempt you to visit this vale of tears, commence anew this wearisome and troublesome journey of life, and encounter all the toils, the temptations, the sufferings and sorrows which attend it? Must it not be love stronger than death, love, such as you cannot conceive of, which would induce you to do this? How infinite, how inconceivable, then, must have been that love which brought down the Son of God from the celestial world to redeem our ruined race! which led him to exchange the bosom of his Father for a veil of flesh; the adorations of angels for the scoffs and insults of sinners;—and the enjoyment of eternal life for an accursed, painful and ignominious death! Nothing but love could have done this. Not all the powers of heaven, earth, and hell combined could have dragged him from his celestial throne, and wrested the sceptre of the universe from his hands. No, it was love alone, divine, omnipotent love, which drew him down; it was in t bands of love that he was led a willing captive, through all the toils and sufferings of a laborious life; and it was these hands which bound him at the bar of Pilate, which fettered his arm of everlasting strength, and prevented his blasting his murderers.

Unless we could ascend into heaven, and see the glory and happiness which our Redeemer left; unless we could descend into the grave, and learn the depths of wretchedness to which he sunk; unless we could weigh as in a balance, all the trials, toils, and sufferings of his life;—never, never can we know the immeasurable extent of his love. But these things we can not do. None but the omniscient God knows what he felt or what he suffered; none but the omniscient God, therefore, knows the extent of his love.

To think of the love of Christ, is like trying to conceive of existence which has no beginning, and power which can make something of nothing. Tongue can not describe it; infinite minds can not conceive of it; angels faint under it; and those who know most of it can only say, with inspiration, that it passeth knowledge.—*Payson's Thoughts.*

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

CHRISTIAN SECRETARY.

HARTFORD, JULY 16, 1836.

From our Correspondent.

UNBENDING. We do not use this term in this connection as an adjective, but as a verb, to indicate an act, and that an act of the mind; especially a mind for several years unceasingly bent to such reading, intense thought, comparing, investigating, inventing, combatting, promoting, retarding, hoping, and fearing, as are inseparable from the preparation of a weekly paper.

This is unbending, was the spontaneous and first thought that came up in the mind, when on Monday the 13th inst. at 2 o'clock P. M. we were borne from the pleasant city of our abode upon the noble steam boat Bunker Hill, Capt. Harrison; who is well worthy the confidence and patronage awarded him by our citizens and the public at large.

There is a cert in indescribable deliciousness in casting off for a time, those cords which have long held one's mental powers to unremitting research and solicitude; and to feel that in so doing, there is no violation of duty involved. Such were the feelings with which we parted with home and friends, to cast our eyes abroad upon the works of nature and art; to gaze upon stupendous productions of the power and wisdom of nature's God; and the achievements of human ingenuity and enterprise. Among the latter may be reckoned that application of the power of steam to the purposes of navigation, which rendered it far the most convenient when starting on a journey of at least 600 miles into the interior, to go directly to the sea, and traverse more than three hundred miles of water, altogether against wind, and mostly against tide, to advance us 130 miles toward our intended goal; and that too at an equal expense of time and less of money, than to have come to the same point by land. Nor is the application of the same power to locomotives, much, if any less wonderful; so that, when released from the water, throngs are at once transported as if by magic, from one place to another. It is difficult to suppress rising emotions of astonishment at the bare effects upon the happiness and social convenience of our favored people, resulting from the invention and enterprise peculiar to the last few years. And he that can contemplate without glowing gratitude of heart, the goodness of our Creator as displayed in the magnificence of nature, and the unspeakable providential favors showered profusely upon us, is not only guilty, but much more to be pitied than envied. Such is the structure and such the qualities of the human mind, that, like the physical system, it becomes weary and enfeebled by long continued and unremitted application; and when indulged with partial respite and a season of repose, it comes anew to its wonted toils, with a pleasing freshness, by which it is better qualified to fill beneficially the sphere of its assigned duties; like a laboring man, on whom when refreshed with ample repose, the welcome morning dawns, presenting both labor to be performed, and light and strength by which to do it. Such it is hoped may be the result of the present wanderings of your

CORRESPONDENT.

Elventh Annual Report of the Massachusetts Baptist S. School Union. 1836.

This Report gives the particulars of the transactions between the Congregationalists and Baptists, when each denomination was to keep its own depository, &c., before which time they had been united. Since that period, June, 1832, the expenses of the Union have been \$1317 more than the profits on sales from their depository. It is expected, however, that the depository will hereafter support itself, which is eventually to belong to the New-England Union which was formed at Lowell, in January last. The Sabbath School Treasury is published by this Union, of which there are now 4000 printed, being an increase of 1200 within the year. We intend to give further extracts from this Report hereafter, but shall now conclude with inserting their

SUMMARY.

"From the returns received, it appears that there are connected with this Union, 12 Auxiliaries, containing 216 schools, 2541 teachers, 18,564 scholars, and 40,744 volumes. Four hundred and fifty areas have united with the church, during the year. Besides these, quite a number are reported as having entertained a hope, who have not yet made a public profession of religion. One hundred and fifty-one are in course of preparation for the gospel ministry. A majority of the schools continue through the year, and observe the Sabbath school concert. Many schools hold teacher's meetings, take collections for benevolent objects, and a few have organized Juvenile Benevolent Associations. Most of the schools report one or more large and flourishing Adult and Infant classes. There has been an increase the past year of 12 schools, 250 teachers, 2053 scholars, 5192 volumes, and 166 conversions."

"From the above summary, it appears that the schools are in a steady state of improvement. Most of the reports of the different auxiliaries, contain much that strengthens the hands and encourages the hearts of the friends of Sabbath schools in this state."

AMERICAN ADVOCATE OF PEACE, No. IX., conducted by Francis F. Johnson. Hartford: William Watson, for the American Peace Society.

The present number commences the second volume of the Advocate of Peace, which we believe to have been more ably conducted than any other periodical devoted to the same object. The principles of Peace, like the Gospel of the Son of God, can only find place, and prevail, from their own intrinsic excellence. They make no exciting appeal to the passions, for the exhibition of these very passions is to be subdued by the principles endeavored to be inculcated; and, like the other requirements of the gospel, are in direct opposition to the inclinations of the natural man. And it was with no small degree of surprise, that we recently read the following remark in the "Christian Review," when noticing Wayland's Moral Science, "He," (Dr. W.), "generally reasons admirably from the constitution of our nature. But has he forgotten, that man is endowed with an instinct of resistance? Now, if the reviewer proves any thing, he proves too much. If man is to be guided by this instinct in all matters, where would be the safety of property? where personal security? Do not the veriest children exhibit this 'instinct' in the attempt to gain and to keep possession of that which belongs to others? And is not this

propensity often exhibited to the close of life; and is it therefore to be tolerated? The principles sought to be inculcated by Peace Societies, are in opposition to the carnal mind; and although their progress may be slow, they must and will prevail before the millennium shall bless the earth. We understand that the patronage of the Advocate increases, and that many ministers of the gospel are awakening to the claims of this subject upon their attention."

A Bible Society has been formed in Cincinnati, auxiliary to the American and Foreign Bible Society.

"THE FRIEND OF MAN." We have received the first three numbers of this paper, which is published at Utica, in the room of the Standard and Democrat. It is conducted by Wm. Goodell, who is well known as a Temperance, Moral Reform, and Anti-Slavery writer, and who will, doubtless, make the publication useful in the good cause in which it is engaged.

"We sometimes stated, on what we supposed to be good authority, that Rev. Elisha Cushman was about to resign his charge of the Baptist Church in Plymouth. This information was incorrect. He is expected to continue his labors with that Church."

"In the proceedings of the Convention, published in this paper week before last, an error of the copy was followed: In naming delegates to the New-York State Convention, the name of R. Burrows should have been inserted, in the room of R. Burns."

At a meeting of the "Hartford Baptist Bible Society," held at the Baptist Meeting-house, on Thursday evening, July 7, 1836. Albert Day, Esq. was chosen President. Jesse Savage, Esq., 1st Vice President. Dea. Joseph B. Gilbert, 2d Vice President. Waterman Roberts, Esq., Treasurer. Jeremiah Brown, Secretary. Messrs. G. O. Sumner, Aaron Clapp, and Edward L. Brown, Solicitors. Voted, That the subscriptions be forthwith collected and paid over to the Treasurer of the Connecticut Baptist Bible Society. Voted, That one hundred dollars of the funds of this Society, be and is hereby applied to constitute the Rev. G. F. Davis, a life member of the Connecticut Baptist Bible Society. Voted, To adjourn without day.

NOTICE.

The Rev. E. Loomis, is appointed an agent to visit the Baptist churches and Congregations in Connecticut, to solicit funds for the Connecticut Baptist Bible Society. He is cheerfully commended to the public as worthy of confidence; and it is hoped that the magnitude and importance of the object of his agency, and the deep interest now felt in the Foreign Translations, will make him a welcome visitor, and render his labors both successful and pleasant.

May the "God of truth," prosper the enterprise, and give his word to the nations in their own language. In behalf of the Committee.

G. F. DAVIS, Chairman.

NOTICE.

Public Worship is to be performed at the Bethel, foot of State street, on Lord's day at half past 10 A. M., and at half past 7, Evening, for the special benefit of Seamen, Bostonians, and during the remainder of the Summer and probably Autumn. Rev. G. F. Davis will preach the first Sermon to-morrow morning.

General Intelligence.

"From Persia."—The following is an extract of a letter from Persia:

Tehran, Nov. 17, 1835.—The cholera has disappeared from Tehran soon after the date of my last letter but not without leaving sad traces of its desolating footsteps. It carried off within a few days six or seven thousand of the inhabitants of this city, but its ravages in the north of Persia, at Tabriz, and at Khosro were still more terrible. At these places the plague also raged, but not with any great violence: the lesser evils of fever and the dread of famine stalked in the train of their elder sisters. This land has been scourged, but not I fear, purified: the hand of God must fall heavy upon this people before it is acknowledged; for they have eyes that will not see, and hearts that will not feel the slightest manifestation of his wrath."

From Florida.—The Norfolk Herald, received yesterday, contains the melancholy news of the death of Fort Drake, June 27th of Lt. Col. Julius F. Heileman, lately brevetted for his distinguished gallantry at the battle of Micanopy, but who has been killed by the cholera. The cholera preserved only to die on a bed of sickness. The fever ran committing great ravages at St. Johns where out of 240 men 130 were sick—and five out of ten officers. At Cary's ferry, 50 families were sick, and two to four persons died daily from cholera and measles.

The buildings abandoned at Fort King had been burned by the Indians, and the escape of a body of mounted "Cooks into Florida, under Jim Henry, to the number of about 300, is confirmed: the company of mounted men sent after them by Gen. Scott, being two days behind, and therefore unable to come up with them. What is worse, the Augusta (Geo.) Constitutionalist, of July 4th, states that the Indians crossed the Chattahoochee only three miles west of Roanoke, and in the face therefore, of "our army" of 5000 effective men! The Georgia Constitutionalist states on the authority of Major John L. Salter, direct from Fort Jones, that information had reached that place the day previous to his leaving, that Col. Thomas Holmes, of Baker county, with his command of 150 men, had overtaken the Indians near the Florida line, and was giving them battle. In consequence of the Indians having a superior force he was fighting, retreating, and advancing, intending to hold them at bay until he could be reinforced. The bearer of the information further stated that he had met Col. Bell with 250 men, within 20 miles of him, pressing with all speed to his assistance.

Melancholy event.—About 6 o'clock on Saturday evening two promising youths were drowned, while engaged in the delightful exercise of bathing, in the water of the "hetchetuck." They were wading off from the shore in company with another lad, one immediately behind the other, and when about two thirds across the river the forward one suddenly sunk in a deep hole in the channel, but soon rose again and cried out to his companions that he was drowning, and implored the one nearest to him, who could swim a little, to come to his assistance. Moved by this appeal, the lad promptly stepped forward and manfully struggled to rescue his friend—but being the youngest and smallest he soon became exhausted, and both sank together in the dark waves of death. In the mean time, the lad who remained behind raised an alarm, which soon drew two or three men to the spot, who immediately plunged in after the bodies—but the shades of night coming rapidly on, they were unable to find them. Torch-lights were then procured and a great number of people collected, and after searching the bed of the river for about an hour one of the bodies was found and brought to the shore—the other was

not discovered until morning. One of them was Edwin S. Burroughs, from Groton, an apprentice to Mr. Horatio C. Colburn, the other was Francis Clark, from New Hampshire, an apprentice to Messrs. Nourse and Mitchell. The former was 17 years old, and was an excellent character for industry and piety, and was united by letter, with the Baptist Church under the pastoral care of Rev. Mr. Mallory on the next day. His remains were carried to his parents in Groton and interred on Sunday. The latter 15 years old, and was much esteemed as a scholar in Chelsea Sabbath School. His remains were carried to the Second Congregational Church at 4 o'clock on Sunday afternoon, where an appropriate and pathetic discourse, on the uncertainty of life and the necessity of constant preparation for death, was delivered by Rev. Mr. Bond, to a large and solemn assembly. From thence the body was followed by a long procession to the grave, where the Rev. Mr. Mallory made a most fervent and eloquent appeal to the teachers and scholars of Sabbath Schools, and to the audience generally, to be faithful in the discharge of their duties, and prepare for that solemn event which awaited each one of them, and by which they would ere long be ushered into the presence of their Creator and Judge.

A Mr. Wm. Dodge stumbled off the wharf into the river, on the morning of the 4th, and was drowned. This is the fifth case of death by drowning, which has occurred here within the last two months—being a greater number than we ever had to record in as many years before.—Norwich Courier.

Extract of a letter dated Palmyra, Mo. June 8, 1836.—I avail myself of a moment's leisure in anticipation of the mail, to say we are in the land of the living, and the excitement which has for days disgraced our town, has now off in a cloud of brimstone and smoke, and but for the war of the fellows, who work the wires, it would never have taken off. A crowd was taken to St. Charles' jail, and when in an unexcited community was released at once, and was at home the day after his escort—will be here (Palmyra) to-morrow. Booby is about again.

Notwithstanding all the monstrous slanders that have been published, Marion city goes on bravely. The river has never been so high but that we have had two and a half feet to spare—and 1,500 acres high and dry. No part of the building has been stopped, and the improvements will go beyond even the most sanguine expectations.—Journal of Commerce.

Anti-Slavery Rioters.—Some days ago we published in the Advertiser an account of a disturbance. A public meeting in Bridgton, which was led on by Nathaniel S. Littlefield, Esq. of that town. Mr. Littlefield and the associate disturbers, to the number of 12 or 13, have been indicted before the Grand Jury, and pleaded guilty. Mr. Littlefield has been fined \$25, and the others \$5 each.—Portland Advertiser.

Bugdad.—A missionary with two camel loads of tracts reflecting on Mahomet, went lately to the Bazaar at Bugdad, and began to distribute them among the people. The consequence was a general cry to Lynch all the Christians in the place. The Pacha, by threats and determined conduct, succeeded at last in quieting the mob, and 3000 troops were ordered from Constantinople to help the regular police.—New-Bedford Gazette.

Another death by hydrophobia.—On Saturday afternoon, a young man of respectable family and connections residing in Delancy-street, named James Riley, who was bit by a mad dog a few weeks since, expired in all the convulsive agonies of confirmed hydrophobia. Every care and attention that possibly could be afforded him by the most skillful medical men in the city, was called into requisition, to arrest the dreadful calamity which threatened him, but all was vain and fruitless. As he expired, as before stated, in the day of his youth, in the most horrid torments, another victim to the degraded negligence, and callous indifference to the public safety, manifested by our municipal authorities.—N. Y. Triumvir.

Important to Farmers.—Judge Strong, in a recent case in our Common Pleas, has decided that no one has a right, when making a division fence, to run half of the same on the lot of the neighboring owner—but that it must be wholly on the land of him who makes it. The case which called forth this decision, was an action of trespass for cutting a ditch in meadow land, for the purpose of a fence; it appeared that the defendant in this case, cut a ditch some five feet wide on each side of the line, which constituted the boundary between him and the plaintiff, and the Judge in his charge enforced upon the jury, that by no existing statute was the making of a fence on the lot of an adjoining owner justified; but that those constructed half on one side and half on the other, must be so constructed by mutual consent, otherwise legal measures could be instituted for damages, &c. The owners of real estate should recollect this decision, as cases in which it would be applicable, are not unfrequently in our courts of justice.—Salem Landmark.

Many people we suspect are not aware that cotton next to the skin is not only warmer in winter than linen, but cooler in summer, as well as more healthy. The English residents in India have their shirts and sheets all made of cotton, as well for coolness as health. It is far preferable to linen in our changeable climate.

A new daily paper has been started in Detroit, in the name of the Detroit Daily Advertiser. G. L. Whitney, Esq. is the publisher.

The Canton Register of Feb. 9, states that there had been considerable fall of snow the day previous, which covered the roofs of the houses, and lay 2 inches deep on the surface of the soil. The appearance of the snow created much astonishment among the natives, as snow had not fallen before in that city for sixty years.

The Lowell Courier says, "Three or four days ago, an Irishman in this city, after drinking in the course of half a day, about twelve glasses of gun, was attacked with the cholera, and in a few hours was a corpse!"

To preserve Books.—A few drops of any perfumed oil will secure libraries from the consuming effects of mold and damp. Russian leather, which is performed with the tar of the birch tree never molds; and merchants suffer large losses of this leather to remain in the London docks, knowing that it can not sustain any injury from damp. This manner of preserving books with perfumed oil was known to the ancients. The Romans used oil of cedar to preserve valuable MSS. Hence the expression used by Horace "Dixit cedron," meaning any work worthy of being anointed with cedar oil, or, in other words, worthy of being preserved and remembered.—Green Gaz.

A Patriarch.—Died lately at Dunbar, John Nisbet, thatcher and gardener, aged eighty-six years. During his long life he never was above six miles out of Dunbar, his native place. He lived in the same house, and died in the same bed in which he was born. Indeed, he never slept on any other bed but on occasions (three in number) of births in his family. When he was buried, his widow gave the beads a note of the Bank of Scotland, dated 1801, who had a great deal of difficulty in getting it changed, in consequence of its age.—Hous. P. d.

Cautions against Poison.—House-keepers should be cautious about using glazed earthen vessels for holding confectious, either preserved in alcohol, or liable to undergo acetous fermentation. The lead used in the process of glazing is deadly poison. It is disengaged by the action of the acids, and diffuses itself through the entire contents of the vessel from which it is corroded. Many persons, not aware of this fact, preserve pickles and sweetmeats in glazed earthen jars, and from the deleterious change which the confectious undergo, in consequence lose their health, if not their lives, without ever suspecting the cause.

Cotton for Tooth-ache. Among the best remedies for the tooth-ache and swollen face, is cotton. Put

as much into the mouth as can conveniently be kept in, and in a few hours the pain and inflammation will be gone. If the swollen part of the face is covered with cotton, the swelling will soon disappear.

A lost revenue.—The hangman of Limerick, Ireland, in despair at not having exercised his office for two months, determined to execute himself, and actually committed suicide by hanging, after two robbers on whom he had calculated as sure game, were sentenced only to transportation. This veteran was eighty-five years of age.

There have been found in eighteen of the principal Abbeys in Portugal, no less than 349,800 printed books as well as several thousand rare manuscripts.

The prospects of Bangor Maine—the seat of the great timber speculation—are more than ordinarily flattering. There are at least three hundred buildings now in progress of erection. Property increases in value, and business is flourishing.

Melancholy.—The Taunton Whig relates that an English family in that town have been poisoned by eating Mountain Lily, which had been gathered by a member of the family, and cooked for greens. The members of the family who partook of it soon afterwards became insane. One of them is now in a raving delirium.

Immense Freight.—The Buffalo Commercial Advertiser says that the last receipt of the steamboat Michigan, Capt. Allen, to Chicago, independent of the bar bill, was \$4,500, being full both ways.

Great Canal from the Lakes to the Atlantic.—We observe that a grand project is agitated in the state of New York, for uniting the waters of the great western lakes with those of the Atlantic, by ship and sail boat canal, adapted to vessels of large burden. The plan is to improve the navigation of the Oswego and Oneida lakes, and extend a deep and wide canal from the latter, to the valley of the Mohawk, at Utica; and from that point to take the channel of the river, or construct a large canal, along its valley, to the tide waters of the Hudson. From Oswego to Utica, about half the distance, the route has been surveyed, and it is said to afford remarkable facilities, being already a deep navigable channel two-thirds of the way, and requiring but about \$1,200,000 to complete it to Utica. The rest of the route is said to be feasible, though at a greater proportionable expense.

This is certainly a magnificent project, fraught with incalculable advantages to the wide continent, and worthy of the remarkable spirit of enterprise of the age. The extent of its influences in developing the resources of the country can hardly be foreseen; and the expansion of our coasting trade through those inland seas, for two thousand miles into the heart of a fertile country, open to vessels that navigate the Atlantic seaboard, would give an impulse to the general prosperity of the Union, which would not cease to be felt so long as agriculture and commerce engross its energies.—Globe.

A young girl in New York recently died with singular symptoms, and on examination of the body, it was discovered that her life was terminated by the habit of chewing slate pencils and India rubber.

The silver medal of the Medico-Botanic Society, for the best essay on the sanative qualities of indigenous plants, has been awarded to Dr. Rousseau, of Paris, who discovered that holly was the best cure in cases of fever, and succeeded when Peruvian bark failed.

M. Penieres Delzor, one of the members of the Convention that voted the death of Louis XVI. lately blew out his brains from the vexation of a law suit.

The Buffalo Journal, from imperfect data, estimates the number of miles of finished canals in the United States at 3,000.

The late Rev. Dr. Prince, of Salem, Mass. has left by will, 450 very valuable and scarce books on theology, to the first church, for the use of their present and future ministers.

The people of Vicksburg, Miss. have subscribed \$22,000 to build a Theatre, and \$10,000 to build a Church.

The dwelling house of Mr. Daniel Goddard, of Mansville N. Y. was totally destroyed by fire on the night of the 21st ult. and five of his children perished in the flames.

The steam-boat Science burst one of her boilers a few days since, as she was preparing to leave Evansville, Ia. and threw about a dozen persons overboard. Mr. Warren Noel, of Bloomington, Illinois, was mortally killed, and seven persons scalded, some of them dangerously, though it is hoped that all of them will recover.

The Atlantic Steam Company have completed all their arrangements for establishing a Line of Steam Packets between this port and Liverpool, and have contracted with Messrs. Brown & Bell for a boat suitable for their purpose, the building of which will commence immediately. They have also contracted with Mr. Paul A. Sabbath for the engine, the flues of which will be constructed for burning Anthracite Coal.—New York paper.

The agency of the Pennsylvania U. S. Bank in New Orleans has discounted nearly 3 million dollars, since the charter of that bank.

The ship China, Capt. Larmour, cleared at Charleston for Liverpool, has a cargo of 276 bales Sea Island, and 1,745 do. Upland Cotton; valued at \$130,290 16.

Robert Graham was killed at Morristown, Ohio, on the 15th inst. by Thomas Sloan, who stabbed him to the heart with a drink, in a drunken brawl.

Seven of the present members of the Legislature of the Island of Jamaica are mulattoes.

The Fourth of July passed off very quietly in Hallowell, but a mob on the night of the 3d broke into the Baptist and South meeting houses. They were armed with guns, which they fired a number of times at those who had the care of the Baptist meeting house, and who opposed their entrance. Their guns were loaded with something hard enough to make holes in the stairs. They were masks. An old unoccupied building was set fire to and burned the same night. Desperadoes who use fire arms against peaceable citizens, ought, for the public good, to have lodgings between four stone walls.—Hallowell.

Bejamin Franklin.—A late London paper has the following:—"Franklin whilst in London, pursued his business as a compositor with great ardor at the highly respectable establishment in Great Queen street, now conducted by John Cox & sons, printers to the East India Company. The compositor's case, occupied by Franklin, exists as when he left it."

Accident.—A man was severely injured at Brighton on Monday, by the bursting of a cannon whilst firing a salute. A piece of the cannon went through the wall of a meeting house.—[Bost. Post.

A Mr. Henderson, who was going out to Spain with Major Eaton, as private secretary, died at Washington on the 4th inst. He caught the fatal fever during his services in this Florida war.

Upward of one thousand tons of produce were despatched eastward from Pittsburgh on the Pennsylvania State Canal, during the week ending on the 2d inst. The whole amount sent eastward from the same place, since the opening of the season, is 14,500 tons.

The Railway Advocate intimates that Perth Amboy has been selected for the United States Naval Academy.

The Mormons are said to be preparing for another attack on Jackson County the scene of their former disastrous defeat. They are arming, to the number of 1,500 or 2,000 men.

Ninety steam boats arrived at Detroit during the

month of May—every one heavily laden with freight and passengers.

Two men, named John Jackson and Michael Katz, residing in Gloucester county, N. J., went to Philadelphia on Sunday, where they quarrelled about some trifling matter, but they were appeased for the moment. On their arrival home in the evening, the quarrel was renewed, in the course of which, Jackson inflicted three severe wounds with a knife on the left side of Katz, who is now lying in a very dangerous state.

MARRIED.

At New London, by the Rev Mr. Ackly, Mr. Josiah Rodgers to Miss Abby Beebe.

DIED.

At New Haven, on the 7th inst. Mrs. Emily S. wife of Mr. Charles S. Thomas, and daughter of Mr. George Bradley, aged 27.

NOTICES.

The meeting of the New London County Temperance Society, which was to have been in the Marine's Church in Portersville, (Groton), last month, having been prevented by the rain, the next meeting of the Society will be held there on Thursday the 19th inst., at 11 o'clock A. M. The meeting for Addresses will commence at 2 P. M.

S. S. MALLERY, Sec'y.

July 16, 1836.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The next monthly meeting of this Society will be in Southington, on the 4th Tuesday, the 26th day of July. Delegates meet at 10 o'clock A. M. Address at 2 P. M.

D. HENKMAN, Sec'y.

The Connecticut central Baptist Minister's meeting stands adjourned to meet at the house of Rev. Russell Jennings in Waterbury, the 2d Tuesday in August ensuing, at 10 o'clock A. M.

Question for discussion.

Are the frequent removals of ministers beneficial to the people? Sermon expected from Dr. Benjamin Manning, of Upper Middletown.

Meriden, July 13, 1836.

New Books.

JUST RECEIVED AND FOR SALE BY CANFIELD & ROBINS.

THE BRITISH PULPIT—Consisting of discourses of the most eminent Divines in England, Scotland and Ireland, accompanied with Pulpit sketches, to which is added Scriptural Illustrations, and selections on the office, Duties and Responsibilities of the Christian Ministry. By Rev. Mr. Sandars.

Brecher's Views on Religion, Memoirs of the late Rev. G. T. Bedell, The Young Bride at Home, A Ladies' Gift, or Woman as she should be, Youth's Guide, Parents' Assistant—By Maria Edgeworth. Come and welcome to Christ.—By John Bunyan.

New Books.

Hall on Domestic Education, 2d Edition, Youth's Own Book, or Character essential to Success in Life, Charlotte Hamilton, Signourney's Poems for Children, Baptist Select Hymns.

Kept constantly on hand, and for sale by THOMAS ROBINSON, Norwich, Ct. 8w

June 29,

CONNECTICUT BAPTIST Sabbath School Depository.

THE subscribers have on hand at their Store, on Main Street, directly West of the State House, a large assortment of new and valuable Books for S. School Libraries.

The following are among the variety, viz: The Baptism, or Little Inquirer, Request, by the author of Boardman's life, Stow's Baptist Mission, do. Hindoo Founding, Memoir of Mrs. Sutton, do. Mrs. Judson, do. Rev. G. L. Boardman, do. Roger Williams, do. Wm. Stoughton, do. Mrs. Malcom, do. Stow's Harriet Dow, do. Chloe Spear, The Friends, Cox's Female Scrap Biography, do. Life of Melancthon, Biography of Pious Persons, by Mrs. Signourney, Memoir of Harlan Page, do. M. & H. Flower, do. Charlotte Hamilton, Village Boys, Todd's Lectures to Children, Abbott's Series, Youth's Own Book, Annals of the Poor, &c. &c. A constant supply of the Amer. S. School Union's Publications, at the Auxiliary prices.

QUESTION BOOKS.

S. S. Lessons, Lincoln's S. S. Class Book, do. Questions, Hagge's Guide to Conversation on New Testament, Union Questions, Infant S. S. Lessons, &c.

The Depository is supplied with a large assortment of Bibles, Testaments, Commentaries, and Miscellaneous Books, which can be sold at the lowest market price.

The Sabbath School Treasury may be obtained from the Depository. It is a Baptist work, and the only work of the kind in the United States. The terms are, 50 cents in advance for one year, or 9 copies for four dollars.

CANFIELD & ROBINS, Directly west of the State House, HARTFORD, CT.

N. B. C. & R. are Agents for the Christian Review, Mother's Monthly Journal, Moral Reformer, and Baptist Triennial Register for 1836. Orders may be made for any number of copies, which will be speedily answered.

April 3.

American Magazine of Useful

AND ENTERTAINING KNOWLEDGE.

The subscribers have just received the first 8 numbers of this splendid work, and resumed the Agency for this city.

Subscribers and others, who wish to avail themselves of the opportunity of possessing this repository of American genius, will do well to call at the Bookstore of

CANFIELD & ROBINS.

of

J ne 29.

Dissolution.

THE Copartnership heretofore existing under the name and firm of Hensford & Fortune, is this day dissolved by mutual consent.

ABRAHAM HOSFORD,

ASHBEL R. FORTUNE,

Gibe Co. Tenn., April 14, 1836.

Revised Statutes of Connecticut,

For sale at the Bookstore of

CANFIELD & ROBINS.

Price \$1.00.

Baptist Select Hymns.

This work, just published, is for sale at the Bookstore of the publishers in Hartford, and also by

Messrs. Herrick & Noyes, New Haven.

Thomas Robinson, Norwich,

POETRY.

MY MOTHER'S VOICE.

My mother's voice! I hear it now,
I feel her hand upon my brow,
As when, in heart-felt joy,
She raised her even hymn of praise,
And called down blessing on the days
Of her beloved boy.

My mother's voice! I hear it now,
Her hand is on my burning brow,
As in that early hour,
When fever throbb'd in all my veins,
And that kind hand first soothed my pains,
With healing power.

My mother's voice! it sounds as when
She read to me of holy men,
The Patriarchs of old;
And gazing downward in my face,
She seem'd each infant thought to trace,
My blue eyes told.

It comes—when thoughts unhallow'd throng,
Woven in sweet deceptive song—
And whispers round my heart;
As when at eve it rose on high,
I hear, and think that she is nigh,
And they depart.

Though round my heart, all, all besides,
The voice of Friendship, Love, had died;
That voice would linger there;
As when, soft pillow'd on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

MELANCHOLY HISTORY OF A PROSCRIBED GERMAN STUDENT.

The papers of Monday recorded the sad death of a young German student, by the name of Lewis C. Henninger, who shot himself on the Battery on Saturday evening, between 9 and 10 o'clock. We have it in our power, through Mr. S. F. B. Morse, Professor of the Literature of the Arts of Design, in the N. Y. University, to give some interesting details relative to this unfortunate gentleman, and the cause which led to his self-destruction. His real name was Lewis Henninger Clausing;—Henninger being his mother's name; and by this latter he chose to be known in this country, the better to avoid, as he believed, the persecutions of his enemies. Young Clausing was a student at the university of Heidelberg. The certificates of the various professors, some of the most eminent men in Germany, show the high estimation in which he was held there as a scholar. About the time when the assassination of Kotzebue at Mannheim by Sands a student of the same university, created throughout Europe a deep sensation, and great alarm at the various courts, a more rigid surveillance of the universities was thought necessary, and an unusual severity towards political offenders was the consequence. Young Clausing was at this time under arrest by the police of the university for refusing to pull off his hat and kneel to the popish procession of the host, and for wounding a man who struck off his hat. He had been imprisoned for 11 months, awaiting his sentence. The government, in the mean time, roused by the excitement of Sands' case to more severity against political offenders, determined to punish them with the greatest rigor. It was discovered that Clausing, beside the crime which he had committed and which he never ceased to regret, belonged to a secret Republican Association among the students. He learned that death would therefore be his doom. By the aid of his associates however he was helped to the means of escape from prison, and was successful in reaching the frontiers, and at length Paris. There, however, he was not safe from his enemies the Jesuits, whom he had made doubly his enemies not only by the rebellious act, but also by open denunciations of them. Various attempts against him which he traced to the Jesuits, made it necessary for him to remove to Brussels.

Here he remained for at least six months as a professor in a literary institution, when he discovered a new system of tactics by the Jesuits there to destroy him, and he then repaired to London, with letters of high recommendation both for condition and general worth. In London he found the same omnipresent society of evil again crossing his path, by still a different mode of tactics suited to his situation, and in the hope at length to escape forever from their machinations, he took ship and came to this country. He was destined still to be disappointed, for his arch-enemies, he found were still around him; the Jesuits had a lodgment by Austrian encouragement in the very citadel of liberty, and he became almost desperate. A stranger and foreigner, he knew not to whom to apply; he became suspicious of all; he was for a short time at the west, at Cincinnati, willing to turn his hand to any employment, but he found Jesuits still around him. He came about a year since to this city, and having heard that Mr. Morse was the author of the numbers on the Foreign Conspiracy, he called and introduced himself, saying, "If there is a man in the world whom I can be sure is not a Jesuit, it is the writer who signs himself Brutus." To Mr. Morse he freely opened his heart, and put into his hands for his opinion a manuscript volume which he had written, and which he entitled, "The Greatest Secret of the Jesuits." Mr. M. advised its publication as a work of great merit, and containing important facts, and commended him to a bookseller; but some difficulties prevented its acceptance, by the bookseller. He was without friends, but being of an industrious disposition, he at once engaged in the printing office of a countryman of his as a compositor, and in this situation he was patiently and industriously laboring up to the time of his melancholy end.

Mr. Morse had seen nothing of Mr. Clausing for months. On Tuesday of last week he called very early in the morning on Mr. Morse

and brought a new preface to his manuscript. He looked dejected and much wasted—he put into Mr. Morse's hand a bundle of certificates and other documents, among which was a list from a German Magazine, of 136 names of persons proscribed by the Austrian government. The 16th name on this list is his own. Something was evidently deeply preying on his mind, he said "These are yours—you will know how to make use of them—don't let my history be lost. It may be useful to your country when I am gone." Mr. Morse endeavored to cheer him. He shook his head and replied, "No, I am their victim at last. They will yet surely destroy me." Mr. M. endeavored to reason him out of this melancholy persuasion, and asked him his reasons for believing that any Jesuits were plotting against him in New York, and how they could possibly injure him here? He replied, "In the only way in which they can possibly succeed—and they will succeed—for I cannot hold out against such an attack. My pride of character revolts at it—I cannot stand against such an attack. They are endeavoring to destroy the confidence of those around me in my honesty—and that, in the meanest, smallest way—a matter of 6 pence, of 18d. and a silver spoon." His eyes flashed when he repeated this, and his lips quivered. Mr. Morse tried to fortify him by telling him he should be above noticing them, and conscious integrity should spurn the thought. "Yes," he replied with emphasis, "Yes, sir, you may spurn them; you are at home; thousands know you—your character makes such attacks as these nameless—you can tread on them. But, who am I? Who knows me? A stranger, a foreigner, proscribed by my government from country and kindred, laboring to establish a character—character, without which life itself is useless—and at this very point I find the Jesuit serpents fixing their fangs." Finding that one of the principal difficulties was at a refectory, at which he was accustomed to get his meals, Mr. M. advised him to change—and on that very day went with him and introduced him to another, specially recommending him to the persons who kept it, as his particular friend, in presence of Clausing, that he might rally his spirits, and feel that he was not deserted. He was very grateful, shed tears, and seemed, at least for the time, to rally. On Thursday evening, it seems, he called at the University, but not finding Mr. Morse at home, he wrote a letter to him, which we have seen.

The letter gives evidence of a morbid sensitiveness to every thing that happened around him—a putting together of trivial and unimportant facts which were hourly occurring, to make a plot out of them, showing that persecutions had resulted in producing madness. On Saturday, at 4 o'clock in the afternoon, he called at the University, but Mr. Morse was not at home—concerning which, Mr. Morse feels certainly and undeserved self-reproach—for he thinks he should have discovered Clausing's fatal intention, and perhaps have prevented it. Between 9 and 10 o'clock the same evening, poor Clausing committed the fatal act.

The following is an extract from the new preface of Clausing to his manuscript:

"Against such enemies as the Jesuits and the Holy!!! Alliance, no man on earth can flatter himself with a thought of triumph—all that may be done, is—to perish without being conquered. However, the dying soldier when falling under a storm of poisoned shafts, not always expires unavenged—his presence of mind will often permit himself to fling back some of the deadly weapons, and carry destruction and consumption into the ranks of the aggressors—and then, started by his fierce resistance, his companions in arms may arrive, if not in time to rescue him, at least not too late to revenge his death and accomplish the defeat of the enemy."

"Such, it seems, shall be the penitent's fate—and he calmly, but resolutely, submits to it. The Almighty hand of Providence, that through numerous dangers guided him to this free and Protestant country will in the course of time turn the very elements of his ruin into the means of destroying his oppressors, the far reaching enemies of mankind!"

L. C. CLAUSING (HENNINGER.)
New York, June 24th, 1836

His allusion to himself as a penitent, and in his note to Mr. Morse his direct reference to the unfortunate affair at Heidelberg, show that his act of revenge for the indignity offered to him by the Jesuits of that procession, preyed upon his sensitive mind, and in its weakness helped on the dreadful act of self-destruction.

Young Clausing, although but 25 years of age, was an accomplished scholar. His work on the Jesuits displays profound research and extensive acquaintance with the literature and literary characters of the day. It is written in pure and elegant English, with scarcely an instance of foreign idiom. He conversed in English fluently, with less of foreign accent than is usually met with in foreigners of twenty years residence in the country, and wrote a clear, fair, neat hand. In his manners he was retiring and modest, and respectful in his address—he had a fine countenance, a sedate expression, with a remarkable dark eye, which fixed itself steadily upon yours without winking, yet without severity. It was mild, and in the last interviews with Mr. Morse, melancholy, and often suffused with tears. He seemed particularly sensitive to kindness, and when Mr. Morse urged him freely to call upon him at all times and unburden his bosom of its troubles, and endeavored to cheer him by sympathy, he wept like a child.

Thus has perished a man of genius in the bloom of life, an amiable stranger in the country, a victim of the horrible system of religious and political proscription which emanates from that active combination of the powers of darkness, the misnamed Holy Alliance of Despots and Jesuits, whose great aim is to destroy the very foundations of civil and religious freedom, yea of society itself, that their lust of power may be gratified.—*Jour. of Com. Abr.*

A DRUNKARD SAVED.

The Landmark furnishes, from English papers, the following extract from a speech of Mr. Hall, of Maidstone, at the Anniversary of the British and Foreign Temperance Society.

In the town where I reside were twelve young men, who were accustomed early in life to meet together for the indulgence in drinking and all manner of excess. In the course of time some of them engaged in business; but their evil habits of intemperance were so entwined, so interwoven with their very existence, that they became bankrupts or insolvents. Eight of them died under the age of forty, without a hope beyond the grave, victims of intemperance. Three others are still living in the most abject poverty. Two of these had formerly moved in very respectable circumstances of life, but now they are in the most degraded state of poverty and disgrace. One more, the last of the twelve, the worst of all, remains to be accounted for. He was a sort of ringleader, and being in the wine and spirit trade, his business was to take the head of the table at convivial parties, and sit up whole nights drinking and inducing others to do the same, never going to bed sober. He was an infidel, a blasphemer, a disciple of Tom Paine, both in principle and practice, yet he was a good natured man, and would do anybody a kindness. This man quitted the town, and went to reside at a distance, where, for a time, he refrained from drinking, got married, and everything seemed prosperous around him; but instead of being thankful to God for his mercy, and watching against his besetting sin, he gave way to his old propensity, and brought misery into his family and distress into the minds of his friends, many of whom loved him dearly, because in his sober moments he was disposed to do good to every creature within his reach or power. One dark night, being in the neighborhood of Dudley, he had been drinking to excess, and wandered out of the house, and staggered amongst the coal pits, which are in many places left open and exposed, so that strangers may fall into them and be lost. These he passed, but the road he had taken went over a canal, but instead of taking the bridge he fell and rolled down the bank of the canal, and here—appeared to be the end of his course. But God, who is rich in mercy to offenders, had caused a stone to lie directly in his path, and the poor drunkard was stopped from rolling over into the water, for he was just on the edge, and one turn more would have sent him into everlasting woe. His senses returned for a moment; he saw the water beneath him, and felt assured that if he attempted to stand upon his feet he would fall headlong into the gulf below. He crawled back again into the road, where he was picked up, and lodged in a public house for the night. But his miraculous escape had no effect upon him whatever; he merely called it a lucky escape; so insensible is the heart when estranged from God.—One day, after having indulged in many days of intemperance, being come a little to his senses he began to reason with himself upon his folly—surrounded with blessings, yet abusing the whole—and in an angry passionate manner he muttered, "O, it is no use for me to repent, my sins are too great to be forgiven." He had no sooner uttered these words than a voice seemed to say, most audibly, and with strong emphasis, "If thou wilt forsake thy sins they shall be forgiven." The poor man started at what he believed to be real sound, and turned round, but saw no one, and said, "surely I am a going mad; I have been drinking till I am going mad; but that I heard a voice no one shall ever dissuade me." He stood paralysed, not knowing what to think, till relieved by a flood of tears, and then he cried out, "Surely this is the voice of mercy, once more calling me to repentance." He fell on his knees, and, half-suffocated by his feelings, cried out, "God be merciful to me, a sinner." The poor wretch was broken hearted; and now his besetting sin appeared more horrible, more formidable than ever; but it must be conquered, or he must perish. Now then commenced a battle more terrible than Waterloo, or all other battles whatever; the soul was the stake. An impetuous torrent was to be turned into an opposite course. He now began to search the Bible; that book which he had once despised. Here he saw that crimson and scarlet sins were blotted out, and a made white as snow; that the grace of God was sufficient. He refrained from his intemperance, and commenced family prayer, and hope again revived; but his deadly foe still pursued him, and he was again overcome. Now his disgrace and sinfulness appeared to be worse than ever, and with melancholy feeling he cried out in anguish of spirit, that he was doomed to eternal misery, and it was useless to try to avert his fate. His cruel enemy took this opportunity to suggest to his mind that he had so disgraced himself that it would be better to get rid of life at once (frequently the end of drunkards). He was preparing to shave himself; the razor was in his hand; but the Spirit of the Lord interposed; and the weapon fell to the ground. Still his enemy pursued him, and seemed to have new power over his sin of intemperance. He would sometimes refrain for days and weeks, and then again he was as bad as ever. Hope seemed now to be lost, especially so, when one day, after having been brought into great weakness through intemperance, and death appeared to be very near; his awful state appeared more terrific than ever—not a moment was to be lost; he cast himself once more at the foot of his long insulted Creator, and with an intensity of agony cried out, "What profit is there in my blood when I go down to the pit; shall the dust praise thee? Shall I declare thy truth? Hear, O Lord, and have mercy upon me; Lord, be thou my helper." He sank down exhausted; he could say no more. That prayer was heard; and a voice from heaven seemed to reply, "I will help thee; I have seen thy struggles, and I will now say to thine enemy, 'Hitherto thou hast come but no further.'" God works by means, in the most extraordinary manner.

"Deep in unfathomable mines
Of never-failing skill,

He treasures up his bright designs,
And works his sovereign will."

A physician was consulted as to the probability or possibility of medicine being rendered effectual to stop the disposition to intemperance.—The poor man would have suffered the amputation of all his limbs, could so severe a method have rid him of his deadly habit, which, like a culture, had fastened upon his very vitals.—The physician boldly declared that if this poor slave would strictly adhere to his prescription, not only the practice, but the very inclination for strong drink would subside in a few months. O, if you had but seen the countenance of that poor man, when the physician told him of this; hope and fear alternately rising up, whilst he grasped the physician's arm, and said, "O, Sir, be careful how you open that door of hope, for if it should be closed upon me I am lost for ever." The physician pledged his credit, that if his prescription was punctually followed, the happiest results would follow also. The remedy was a preparation of steel, and eagerly did the poor slave begin to devour the antidote to his misery—very little was taken with earnest prayer to God for his blessing to accompany it. He commenced taking this medicine in the first week in March 1816, and continued till the latter end of September following (nearly seven months,) and to the honor and glory of the Lord God Almighty, who sent his angel to whisper in the poor man's ear, "I will help thee;" for the glory of God be it spoken, that from the latter end of September 1816 to the present hour (nearly twenty years,) not so much as a spoonful of spirituous liquor or wine of any description, has ever passed the surface of that man's tongue!!! Mr. Hall stated in conclusion, that the individual to whom he had referred in his address, had since been aiming to employ himself for the good of his fellow men. He had written a tract, the object of which was to call drunkards and all sinners to repentance, of which more than 100,000 copies had been circulated.

From the Buffalo Spectator.

QUESTIONS FOR CONSIDERATION.

TO MINISTERS.—Do you visit your people? Are your visits of a religious character? Is the subject of conversation the spiritual state of each individual? If you do not make such visits, how do you know how to preach to your people? How do you find out their wants? What good do you expect to realize from your preaching? Do you know when you let fly the arrow that it will touch any heart more than another—or that any will take it to themselves? Are the impenitent in your congregation the special objects of your care? Do you know the difficulties which darken and cloud the minds, and do you come before them prepared by a close application of the truth, to drive these doubts away? Are there not many in your congregation—who have or ought to have letters from other churches, and have you looked them up, and pressed upon them the duty of presenting their letters? Are there not some who have been awakened and at times have felt serious—but from your neglect of late—have fallen back into carelessness and indifference? Do you pray for them as much as you did and are you making those exertions to bring them into the kingdom which their case demands? Do you not remember that Christ does not say preach the Gospel to all who will come and hear you—but to every creature?—Have you ever undertaken to visit from house to house in your own neighbourhood and put in execution this command so far as in you lies? Do you think these questions impertinent from one who hears almost daily complaints that they are not visited by those who profess to love their souls and who teach that we must do to others as we would be done by? And will you canvass in your own mind these few simple questions, and answer them before God?

C.

BUT HE IS A GENTLEMAN.

Not long since we chanced to hear a short dialogue between a mother and her daughter, who had arrived at the age of 'sweet sixteen,' on the propriety of associating with a certain individual who was not named, but whom the mother seemed anxious that her daughter should shun. From what we could learn from the conversation, it seemed that the individual in question, possessing a pre-possessing exterior—dressed well—was familiar and affable in his manners, and managed to keep up his head in what is generally termed 'good society,' in consequence of his 'winning ways,' but who was nevertheless a heartless, depraved wretch—a debauchee—and a notorious gambler. It was after these qualities of the man had been portrayed by the anxious mother as a warning to her inexperienced daughter, that the artless girl exclaimed, as though she had hit upon a reason that more than out-weighted all her mother's objections.—"But he is a gentleman."

These words struck our mind forcibly, nor will the honest simplicity with which they were uttered soon be effaced, but he is a gentleman! What then? Why, these cannot be vices—a gentleman would not practice anything that is not proper, is the conclusion to which the unsophisticated mind of this girl at once arrived. How much misery, how much disappointment, how much overwhelming sorrow and regret has this one short sentence caused in the world! How many heartless villains are there who move even in the first circles, and whose characters are known to be infamous, who yet hold up their heads for no other reason than because they are gentlemen; that is to say, possess the exterior of a gentleman, a comely person, affable manners, and a good suit of clothes. How few are there, especially among the young, who look beyond these accomplishments in forming their estimate of character. Let a man be ever so corrupt, let private character be what it may, if he possesses these little external accomplishments, it will not answer, under the present constitution of society, to censure him, for he is a gentleman. But let a female wander from the path

of propriety, yes, let her even be suspected of it, though she may be ever so charming, this grand salvo, 'But she is a lady,' will not be sufficient to cover her failings. Such a certificate will not sustain her—she must be consigned to disgrace and infamy. In what consists the difference? Why is it that men may practice with impunity vices which will not be a moment tolerated in the other sex! that there is a false standard of gentility set up in society there can be no doubt. That good old maxim of Pope, that 'worth makes the man,' has gone out of vogue, at least with a very large portion of society. Or else a different standard of worth has been set up, which is to measure a man's worth by the quality of clothes he wears, or the grace with which he bows.

Thus it is no uncommon thing to see a man that can drink, gamble, swear, and commit any other species of vice, and still be a 'gentleman.' If these men could be stripped of their false plumage, if their real characters could be exhibited in their naked deformity to the artless youth, there would be little danger to be apprehended from them. But the cloud under which their baseness is disguised renders them doubly dangerous associates for youth, for it enables them first to gain confidence by their easy address, then allure to ruin. Every parent who has the good of his offspring at heart, should not hesitate to expose the vipers, nor let the consideration that 'he is a gentleman,' have any weight in restraining him from withdrawing his children from the society and influence of such men. It may be an unpleasant task, but it is a duty which you owe to your children, and to yourself, and will doubtless save you many a pang of anguish, and many a vain regret.

THE FARMER.

An ungodly farmer, who had flocks and herds, and a large farm house, and a full rick-yard, and a garner well stored with grain, was far from being happy. He was well off for this world, but not well provided for the next.

Now it happened that this farmer came to poverty, for his flocks and herds were sorely visited by diseases; and his house, his barns and his ricks were burned to the ground. But poverty is the best thing in the world for some people, and when God pleases, he can make it the means of bringing an ungodly farmer to a better state of mind. It was exactly so with the farmer that I have been speaking of, for he, through Divine grace, became pious, and was happier in his poverty than he had been before in his prosperity.

An ungodly neighbor, about this time, called upon him to console him on his great losses, and on his wretched condition.

"Stop, stop," cried out the poor farmer, "You are altogether wide of the mark, I never was so rich as I am now; and as to my condition I take it to be ten times better than it was before. I have lost, it is true, my flocks and my herds, my house and the produce of my farm, but I find it is much better to have God without these things, than to have these things without God."

DR. RIPPON NOT DEAD.—We gladly copy the following correction from the London Christian Advocate of May 23, 1836:

The following paragraph appears in the New York Evangelist:—"DEATH OF DR. RIPPON.—We learn from the American Baptist, that this venerable divine has at length been gathered to his fathers. Dr. Rippon was pastor of a Baptist church in London, and the compiler of that popular selection of hymns which bears his name. He had been upwards of sixty-five years in the ministry." We need not tell our English readers that this is a mistake. The Americans have confounded the venerable Doctor with his brother, late cashier of the Bank of England.

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